

# The Holy Cross

## Magazine

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**L**ord, now lettest thou thy servant depart in peace, \* according to thy word.  
For mine eyes have seen \* thy salvation,  
Which thou hast prepared \* before the face of  
all people;  
To be a light to lighten the Gentiles \* and to  
be the glory of thy people Israel.

The Song of Simeon

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Feb.



1950

## Strangers and Pilgrims

BY MARION MATICS

AMONG the many wonderful passages of the Bible, there are few more magnificent than the eleventh chapter of the Epistle to the Hebrews. "Now is the substance of things hoped for, evidence of things not seen. For by it elders obtained a good report. . . ." the sacred writer continues with many illustrations of that divine restlessness that led the Chosen People to many adventures in the search for God. He mentions Enoch, Noah, Abraham, Isaac, Jacob, Joseph, Moses, Rahab, and many others, "so many as the stars of the sky in multitude, and as the sand which is by the more innumerable. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

For they declare plainly that they seek a better country. And truly, if they had been minded of that country from whence they came they might have had opportunity to have returned. But now they desire a better

country, that is, a heavenly: wherefore God is not ashamed to be called their God: for he hath prepared for them a city."

This habitual sense of being a stranger and a pilgrim upon the earth, seeking another country, a heavenly city, is named by a great key-word of Christian ascetical theology: *Detachment*.

If you are just passing through the world, and do not really belong to it, then it cannot hurt you. If you are detached from the world, so that you can appreciate the good that it has to offer, but are not enslaved by it, then whatever happens, you are master of the situation, because you are essentially free from its entanglements. You will fear neither success nor failure. You will play a role, but not be mastered by that role. You will be secure, because your security does not depend upon earthly circumstance. You are merely a stranger and a pilgrim. You are merely passing through this world to a heavenly world.

In Detachment is found the most practical side of our religion. It is the basis of the carefree confidence expected of the faith-

ful Christian. It is one of the features which makes him different from other people; for he is secure—and no-one else is secure—for the only security is found in “the substance of things hoped for, the evidence of things not seen.”

Detachment is the thought that St. Francis de Sales had in mind when he wrote these beautiful words: “Do as little children do. . . . Little children, who with one hand hold fast by their father, and with the other gather strawberries or blackberries along the hedges; do you, while gathering and managing the goods of this world with one hand, with the other always hold fast the hand of your heavenly Father, turning to Him from time to time to see if your actions and occupations are pleasing to Him, but take heed above all things, that ye never let go His hand, thinking to gather more; for should He let you go, you will never be able to take another step without falling.”

Thus one is meant to be a stranger and a pilgrim, with no cause to fear for life overmuch, but he must hold the Father's hand.

One man who knew this secret was a great Carthusian of the sixteenth century, a certain Dom Louis who was on his way to a meeting at *La Grande Chartreuse*. This famous monastery, since its founding in the eleventh century by St. Bruno, always has been noted for its inaccessibility. High in the French Alps, in a deserted place, surrounded by some of the most impressive mountains in the world, it can be reached only by following a long, winding, and terribly dangerous mountain path. At some places this path skirts the edge of a great chasm; and in the sixteenth century, when the path was not as good as it is now, there

were many clefts and fissures and uncertain places to pass.

Dom Louis rode his horse up this treacherous way, when suddenly the horse stumbled, and horse and rider disappeared on the edge of the chasm.

When the other monks heard of the accident, they hurried to recover the body of their beloved brother. They ran down the path, and looked over the dangerous edge, and this is what they saw:—there was the horse munching grass, and there was Dom Louis, sitting on a slab of rock, holding in his hands the little black book of the monastic Office, and with the utmost calm reciting that portion of the Office which was required for that hour.

Here was a man who had just had a terrible accident, who had just barely escaped an awful death. But no agitation, no fear. He was only a stranger and a pilgrim upon the earth, so what was it to him whether he lived or died? but only how he lived and died.

His was the Detachment of St. Francis of Assisi, who was working his garden every day, when someone asked him what he would do if suddenly an angel should appear and tell him that he had only one hour more to live.

The saint replied, “I should finish my work in the garden.”

Detachment is both the strength of the Christian and his secret joy. It is the reason for unflinching Christian courage in times of trouble. It is the reason for the bravery of those confessors and martyrs who were tortured and slain, but who met their tortures and their death with cheerful courage. Always has been a mystery to the world.

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It is so easy to trip along in the dance of desire; but further along where it is desire that dances with man against his will, it is a hard dance! It is so easy to give rein to passions—a daring ride one can hardly follow with his eyes!—until the passions, having taken the reins which were given them, sweep the man away on a still wilder ride, and the man hardly dares look where they are leading him!

—Soren Kierkegaard.

The melancholy and decaying Roman Empire, which was a world just about to be troubled and confused and uncertain as our own, saw the rise of many strange religions and schools of philosophy, all of which promised inner peace and stability to their followers. None could make good their promises. If you will try the technique taught by the Epicurean School, that of being satisfied in present trouble by carefully remembering pleasant experiences of the past, you will find that it is pure nonsense.



School of the Stoics, which would have overcome your problems by cynical indifference from them, was offering no compensatory values, and, really, only "sour grapes." None of the systems worked; all the time, during the periods of persecution, Christians were tortured, killed, and seemed strangely triumphant, even in death. What was the secret of this inner peace? this courage? this confidence? this sense of abiding security? All that classical civilization valued was being destroyed, and the whole structure of the civilized world falling to pieces, how could the intelligent Roman—how, in the face of all the pagan gods, could Christians be so serene?

The answer, which was and is Detachment, could have been found in an apophthegm but very true statement attributed to our Lord, a truth which He demonstrates by all of His holy life. You can read this inscription on a mosque at Agra: "The world is merely a bridge; ye are to pass over it, and not to build your dwelling on

based upon Faith, Detachment is unshakable. Based upon Hope, it is joyous. Based upon Charity, it is serene.

Thus one can say with the writer of the Gospels:

My soul, wait thou only upon God: for my expectation is from him.

God only is my rock and my salvation: he is my defense; I shall not be moved.

God is my salvation and my glory: the rock of my strength, and my refuge, is in God.

Without a special vocation, you will not go so far as good St. Paul the Hermit, who in the fifth century came out of the Egyptian desert to visit St. Anthony, and asked him how men in the world still built houses and

The strongest prayer, one well-nigh mighty in what it can effect, and the most exalted work a man can do proceed from a pure heart. The more pure it is, the more powerful, and the more exalted, useful, noble and perfect its prayer and work. A pure heart is capable of anything.

—Meister Eckhart.



THE MEETING OF ST. ANTHONY AND ST. PAUL

By Sassetta

(Courtesy of the National Gallery of Art, Washington, D. C.)  
(Kress collection)

[This is St. Paul the Hermit]

towns? You will not go so far, unless God is calling you in a special way: but every Christian is called to the practice of Detachment in whatever situation God has placed him. It is a practical technique, that will carry you through sorrow and joy, with equal felicity: and anything else is an insult to God, because it shows that you value this world that He has created, more than you value Him.

Be not too attached to the world; but, like the elders of old, obtain a good report: who, not even having been promised the Christ, nevertheless, saw the promises afar off, "and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth."

Like the saints and patriarchs of old, do not look to the country from which you came, lest ye be tempted to return. But desire a better country, that is, a heavenly: wherefore God will not be ashamed to be called your God: O Stranger upon the earth! O Pilgrim of eternity!

# New Testament Eschatology and Modern Preaching

BY HEWITT B. VINNEDGE

## Chapter VII

### The Enduring Message In Eschatology

ONLY too-often apocalyptic literature has seemed to present a specific and clearly delineated expectation. When this has proved illusory, there has been a tendency to project such expectation to some future that is still further on. It does not seem the part of wisdom to seek the same sort of expectation. If the apocalyptic writers were mistaken in their hope of some imminent deliverance and consummation, so there will be a continuing disappointment of any similar hope. Let us consider for a moment the Revelation of St. John the Divine. This book sought to encourage the persecuted Christians of Asia Minor and to bid them hold fast to their faith without regard to consequences. It was probably written around 90 or 95 A.D., and it speaks in symbolical language of the sufferings through which God's people were passing *at that time*. It further promised that the power which was bringing destruction and persecution to them and to their fellows (Babylon-Rome) would fall. It offered the bold assertion that God's people were destined to inherit a restored heaven and earth, a new Jerusalem, in which "the Lamb of God" would forever reign. This splendid treatise of exhortation, written in dramatic and symbolic style, was planned strictly for the encouragement and edification of believers in the last decade of the first Christian century. It was highly relevant to them, and it is equally relevant to any persecuted Christian or group of Christians, in so far as it sets forth general principles. But unfortunately for sound Biblical study and for its own important purposes, it has been used in almost every crisis through which Christendom has passed since the time of

its writing in quite another way. People have opened its pages and have tried to read the problems and the conditions of their own times as something which was literally predicted in the book of Revelation. Needless to say, different interpreters have had widely divergent views as to what people or what events were being predicted in any given passage. It was used once upon a time as a very clear prediction of the coming of Islam, at the time of the Mohammedan expansion. Some centuries later other interpreters saw the Vikings very clearly described, at the time of the invasions of the Northmen. One may multiply examples: well-meaning readers throughout the centuries have seen the crusades, the career of Saladin, the fall of Constantinople, the French Revolution, the Napoleonic Empire, the last German Emperor, Adolph Hitler, or Marshal St. Paul clearly predicted in the imagery of the book of Revelation. This misuse of the book, quite contrary to the general principles of apocalyptic writing (of which this is an important example), has made many sincere souls blind to its real purpose: encouragement in time of stress and affirmation of the perennial Christian conviction that God is in history, that God controls history.

There is a sound principle and a sure instinct that underlie such writing. It is the recognition that there is a spirit of God, Christ, which may appear in various persons (or personifications) and which may indeed bring sorrow and disaster. This is a further declaration that those who are faithful to suffer out of loyalty to God are doing an important thing. What they do touches more than their own little lives; it partakes of universal meaning. By such suffering their lives are joined to the eternal will



pose of God. There is a persistent force of evil behind all evil men, and this force comes incarnate in varying degrees. There are recurring anti-Christ's, for the upsurge of sin is essentially the same in all ages and produces the same sort of character. That is why the Johannine writer is so penetratingly wise and profoundly right when he said that there are "many anti-Christ's."<sup>1</sup> John in his way, and the apocalyptic writers in theirs, saw that the common sin in the hearts of us all is much the same as it always has been and always will be. They were telling us that every evil that is manifested contributes to the totality of the evil force that is at large in the universe. By the same token they were telling us that those who endure and persist in loyalty to God make their contribution to the totality of goodness. This gives meaning to tribulations; it gives courage and exhilaration to those who will to follow God's way in faithfulness and loyalty. I feel constrained to mention once more the fact that the writers of apocalyptic were not pessimists. They did not, of course, believe that a good tomorrow could result from an evil today, but they were true realists. They would not be swept away by any myth of progress or of moral or spiritual evolution. Yet they did believe that evil could be forced to give place to good. They did believe that "the best is yet to be," the best that would be better than anything we have ever far conceived. But it must be God's best and not man's. God alone could sweep away the evil and establish the good. And their realism, if it seems optimistic, is not based on any superstitious belief that in some way man's nature could spiral upwards; it was based on the highest concept of the nature of a God, Who is "of purer eyes than to behold evil."<sup>2</sup> Their seeming pessimism was the justifiable despair which they felt toward a world that would not live without God, but they had a living hope that "all things work together for good to them that love God, to them that are the called according to His purpose."<sup>3</sup> Their hope was in God alone. There was

nothing shallow about their faith; they were not carried away by any myth of climbing up on the stepping stones of mistakes and sins and errors. The only assurance that they had at all was that of being raised up by God.

Their faith in God, like all that is valid, was born of their experience. They had "tasted and seen that the Lord is good;"<sup>4</sup> hence, the unseen world was very real. They were convinced that God would come to His own in time of trial. This belief is represented in the book of Daniel in the story of Shadrach, Meschach, and Abednego. These three men, because of their loyalty to God and because of their refusal to worship anything less than God, were visited with persecution and punishment, or as the Biblical phrase puts it were cast into a "fiery furnace." But they were not removed from the knowledge of God, and the story goes on to tell us that they were joined by one "like unto the Son of God;"

<sup>4</sup> Psalm 34:8.



ST. JOHN THE EVANGELIST



that is to say, a divine Being, a divine Presence, would be with them and would sustain them, come what may.<sup>5</sup> So it was also with the seer in the book of Revelation. He was sure of the final triumph of righteousness, and therefore of the ultimate victory of God's cause and of God's saints. In his vision he saw not only a revelation of events; he saw first the throne of God and the adoration of the Lamb of God. So it was also at the end of his vision. Here was true reality which he knew personally by his own experience of God in Christ, a reality which assured final victory for righteousness. It was not just an optimistic notion that somehow right would win out over wrong, but the assured knowledge that this will be so because God is on His throne and the Lamb is adored.

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No outward troubles can master us if we are but true to the Life of God in our own selves.

—*Father Benson, S.S.J.E.*

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With the apocalyptic writers we may share the conviction that when righteousness shall come it will be by the act of God and for those who follow in His way. The goal is described as a kingdom, but unlike other kingdoms it is the kingdom of God (or of heaven). It matters not that sometimes this kingdom is presented as a polity on this earth, sometimes on a new earth, sometimes in heaven, sometimes in a new heaven. It matters not if the kingdom is represented sometimes as administered by God's saints, sometimes through a personal Leader who embodies its spirit. Nor does it matter if at times it is spoken of as something temporary, sometimes as destined for one thousand years duration, sometimes for as long as time shall be. And it matters not if the kingdom at times seems to be for the living only and at other times for the righteous dead as well. The book of Revelation pours all these ideas into its composite text; hence, there may be many seeming contradictions and inconsistencies. But the invariable lesson is that it is a kingdom of God which will

come and not a Utopian dream born of man's ideas. Invariably it is a state or place in which the one basis for its existence is doing the will of God. That message which is the central element in all eschatology, is needful in any age. Consider the "brave new world" about which we hear so much after the First World War and on into the twenties and thirties. Consider the wonders of the "post-war world" about which we were told in the Second World War, as if there had been prepared some specific formulæ for ushering in a millenium. There is no objection, of course, if men wish to strive to work out sound schemes and plans, nor if they do a lot of hard thinking and meditating and acting on behalf of such plans and schemes. But all this is worthless if one forgets the lesson of the eschatological writers: there can be no ideal world unless it be God's kingdom; and it can be God's kingdom only for those who are His people in faith and loyalty. No economic or political or special paradise can be the millenium. Such a paradise can only have at best certain external symptoms of the millenium. To follow such objectives blindly with cheap and easy optimism is to follow false gods. It is not becoming God's people for whom His kingdom and shall be. There is one thing lacking in all these carefully schematized paradises: spiritual reconstruction, i.e., surrender to the will of God. The apocalyptic writers never suggest that loyalty to God will itself bring in God's kingdom. No victory over sin can ever really be ours; it must always be God's victory. Otherwise, there is no victory at all, for sin will still be present; and sin is primarily indifference or rebellion against God's pristine, essential and absolute sovereignty. Yet these writers teach and urge that loyalty—not in order to save individual souls, not in order to "plunder brands from the burning" and so smuggle to become "inheritors of the kingdom of heaven." There is no extricationism in apocalyptic.

Why, then, would they foster and encourage loyalty to God at whatever cost? Certainly not to save themselves; there is

<sup>5</sup> Daniel 3.





THE PRESENTATION by Benozzo Gozzoli

om here for an enlightened self-interest. They so taught simply because they believed that loyalty is pleasing to God, and the highest thought that man can conceive, the highest end that man can follow, is to please Him. So Shadrach, Meshach, and Abednego went into the fiery furnace not because God would reward them for so doing but because faithfulness to God is the supreme end and the supreme good in itself. In like manner, Daniel persisted in worshipping his own true God, even though it might mean that he would be thrown to the lions. He did this not because God would honor him for so doing, but because it was the only thing to do. The loyalty of such witnesses of God does not in itself bring about the kingdom, but by the miracle of grace, which uses men and things, their acts could

be used by God in His Own divine act of deliverance and redemption. The fact that Shadrach, Meshach, and Abednego were not burned, or that Daniel was not eaten by lions, is a mere by-product. This is far more sensible than to expect a Utopia that is just around the corner by act of men, or to suppose that all man has to do is to go around the corner and get to it. The apocalyptic writers place the true and lasting evaluation on all things, measuring them against the fact of loyalty and faithfulness.

This does not mean, to be sure, that there should be any resting on the oars or any idly awaiting "God's good time." The writers of eschatology bring us the message that all those who desire the world to be God's world will seek to make their own lives God's lives, and so spread the spirit



of loyalty to God's will and purpose. There is a real gospel in apocalyptic: God will sweep away evil men or will transform them into good men. Thus society will be transformed, for as evil men cannot give birth to a good world neither can good men give birth to an evil world. These writers, of course, talked much about a kingdom or a polity of some nature because they were deeply concerned with the redemption of human society. But such redemption can be furthered only by that same unquestioning loyalty to God. As this is expanded, the number of loyal ones increases. So, the furtherance of individual redemption hastens the redemption of society, and vice versa.

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When man is proud it is a great misery, but when God is humble it is a great blessing.

—Richard Dekker.

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What about the great assize? Is there any permanent relevance in this phase of eschatological teaching? As we have seen before, there is no uniformity of idea on this subject among the apocalyptic writings. But there is the persistent conviction that because man lives toward God (i.e., must have some kind of attitude toward God) he must therefore give an account. Or, to put it another way, the life of man is charged with a responsibility toward God. This does not mean that God decides whom to admit to or whom to reject from the kingdom; there is no arbitrariness or caprice. God simply recognizes who has and who has not entered it. The judgment which He gives is really that which we have already rendered to ourselves. That is why it is absolute, unavoidable, and inexorable. The one who refuses to order his life according to God's will and command cannot enter into His kingdom. As a matter of fact, he would not want to do so, for the atmosphere of God's kingdom would be repugnant to him and its spirit would not be in him. Moreover, no one shall have the kingdom who wants it for himself or who rules his life in order to obtain it for himself, for that would be to set divine approval on selfishness. The only joy of the kingdom is to do God's will. Consider

St. Paul's statement concerning his desire for the salvation of Israel: "I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."<sup>6</sup> When St. Paul could say that, he was actually in the kingdom itself. He had reached the kingdom by his very willingness to forego it if he might thereby bring others to it.

When eschatology describes the kingdom in terms of human comfort or even luxury the writer is simply trying to present a concept of moral splendor under the forms of metaphor which he knew was entirely inadequate. That is why he piles one gorgeous description on top of another. These writers were using pictorial means to try to define God's kingdom by showing that it excelled any conceivable dream of earthly glory. They were not trying to set forth enticements so as to cajole people into setting out for the kingdom. They doubtless realized that those who do not enjoy doing God's will now will not enjoy it later either.

So the self that really does the ultimate judging is the self which has been developing in the ordinary lifetime. There is nothing arbitrary in the rendering of the decision. "And he saith unto me, Seal not the sayings of the prophecy of this book, for the time is at hand. He that is unjust let him be unjust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still." There is no compulsion; the evil are shut out because they have shut themselves out. If they reject God's will, they can have no place in a world that follows His will, in a kingdom in which His will is the only law. Does this mean that the destiny of such persons is one of torment, or one of deprivation only, or one of ceasing to be? On this question writers and commentators, seers and sages of unquestioned orthodoxy have honest differences of opinion. Perhaps any one of these three possibilities may

<sup>6</sup> Romans 9:1-3.

<sup>7</sup> Revelation 22:11.



reasonably inferred from various parts of the Holy Scripture. Perhaps it is not us to speculate on matters which are not presented with incisive clearness.

Let the whole world perish so that I gain  
salvation.

—*Tertullian.*

The essential things that the writers of eschatology teach about judgment are these two general principles: (1) the self which we have chosen to be will ultimately be revealed as it is in the light of God's presence: (2) man's supreme happiness, now and forever, is to do God's will. Thus eschatology, while it contains truth, does not contain the whole truth. Admittedly our Lord used this style of outlook in much that He said, but He said far more than can be expressed in merely apocalyptic terminology. Again we are reminded that in His view quite early the kingdom is not something wholly of the future but is also of the here and now. He could express it as being ushered

in by shattering and devastating acts when that phraseology seemed the appropriate means by which to present truths. But He could also describe its arrival as similar to the way in which the forces of nature work quietly but inexorably upon a planted seed or as the slow but inevitable spread of yeast and its properties through a lump of dough. Always in His mind God's love of sinners was far greater than any apocalyptic desire to see sinners destroyed. Always in His mind the Messiah was a suffering servant bearing the burdens of humanity and the message of God, never the imperial monarch. In His mind the idea of a "chosen people" meant what it had seemed to the greatest of the prophets: not political supremacy, but the heavy task of finding out God's will and God's way and making them known to the nations of the earth. That is why He more frequently expressed the coming of the kingdom as a transformation and a spread of the spirit of willing obedience to God than as a forcible overthrow from outside.



HOLY CROSS MONASTERY—THE GREAT CLOISTER

# "Lord, Hear My Prayer"

BY SHIRLEY CARTER HUGHSON, O.H.C.

## Ash Wednesday

### THE COLLECT

*Almighty and everlasting God, who hatest nothing that thou hast made, and dost forgive the sins of all those who are penitent; Create and make in us new and contrite hearts, that we, worthily lamenting our sins and acknowledging our wretchedness, may obtain of thee, the God of all mercy, perfect remission and forgiveness; through Jesus Christ our Lord. Amen.*

ON the first day of Lent, the Church's first word of prayer teaches us of divine love—who hatest nothing that thou hast made. The expression is a confession of guilt, for why should it refer to God's mercy at all, if it were not that our consciences by sin are accused? So in the same breath we confess our sins, and protest our faith in that love that *forgives the sins of all those who are penitent*. This attitude will win for us pardon and life, if we persevere in it to the end.

Then we offer our first Lenten petition: *Create and make in us new and contrite hearts*. This has in it true humility. We are powerless even to sorrow for our sins unless He of His favour gives us a new heart. And what a marvel it is! *Create*, we ask, for it is a new creation of His omnipotence obeying the behest of His love.

With such a heart we can do our part towards undoing the evil of our past by *worthily lamenting our sins, and acknowledging our wretchedness*. So the mutual action of God and man is complete: He having bestowed on us the contrite heart which He will not despise; we having acknowledged and lamented our sins; the result will be sure and happy, and we will obtain *perfect remission and forgiveness*.

We rejoice in this beginning of Lent in the full and generous love of God. All His works are perfect. When He looks upon

our penitence and makes us the objects of His pardoning love, it is nothing short of *perfect remission and forgiveness* that He grants to us. Does my gratitude stimulate me to be ever watchful lest I again by wound and hurt the loving Heart which has poured on me such measureless and abundant dance of tender love?

## The First Week In Lent

### THE COLLECT

*O Lord, who for our sake didst fast forty days and forty nights; Give us grace to such abstinence, that, our flesh being subdued to the Spirit, we may ever obey godly motions in righteousness, and to holiness, to thy honour and glory, who livest and reignest with the Father and the Holy Ghost, one God, world without end. Amen.*

One of the great results of the Incarnation is that now God never asks us to do anything for Him which did not find place in the earthly life of His divine Son.

He, during His earthly pilgrimage, entered into all the experiences of human life, sin only excepted. He who wrestled with temptation, who wept at the grave of Lazarus, and shed tears over sinful Jerusalem, knows how to sympathize with us under any condition.

So as we start on our Lenten fast we know that He felt the pangs of hunger, the hardship of self-denial, so that all we do is done in loving union with His Son. We remember this whenever the flesh comes out against the Spirit; let us hear His voice saying:

Well I know thy trouble,  
O my servant true;  
Thou art very weary,  
I was weary too.

We pray that we may use such a degree of abstinence that our flesh may be subdued to the Spirit—that is the Holy Spirit. Two great powers are contending within



self-will and the Holy Spirit. Give self the rein, and it will soon run away with thee. Give place to the Holy Spirit, and self will be disciplined so that we will be able to use it for God's glory instead of being enslaved by it under Satan. Which do I act on more frequently, my own will, or God's will?

Consider what value God sets upon the soul; not only did He give for it the life of His Eternal Son amid the agonies of Calvary, but He has set in motion a vast organization of grace whereby this redemption wrought upon the Cross may be applied to all the needs of every man. No circumstance or condition of life can be imagined to which there is not applied some special grace and power which He has prepared to the end that we may be wholly sanctified.

This oblation of yourself to God must be daily, the hourly exercise of your mind, it is wrought into your very nature. . . . Without this the spiritual life is but spiritual talk, and only assists nature to be saturated with a holiness that it has not.

—William Law.

But we do not keep Lent merely for the sake of denying self. This is not an object in itself. The final object is that we may *ever obey thy godly motions*. That is, preventing selfishness from having its way, we may be so under the rule of the Spirit that with the least motion of His will, we shall spring up to respond with obedience that is prompt, easy and perfect.

The faithful Christian will respond to every interior motion of the Holy Spirit, *righteousness and true holiness*. We can understand this condition of response when we recall that in making us one with Himself, Christ imparts to us the righteousness which He possesses in infinite perfection. If He dwells in us and we in Him, we shall be able to think and speak and act in the righteousness which is His. This will mean that the power of Christ will dwell wholly within us.

While God Himself is all-righteous, when

we think of the righteousness of Christ we have in mind His Sacred Humanity. But when we consider the quality of *true holiness* we think of His Deity. Addressing God in their great hymn of praise the redeemed in heaven declare: *Thou only art holy!* And yet St. Paul speaks of the *holiness without which no man can see the Lord*. The seeming discrepancy here is solved by St. Peter's declaration that we *are made partakers of the divine nature*. We are able to obey in *true holiness*, because He makes us sharers in His own essential qualities.

Meet was it that Christ should suffer and so enter into His glory; and therefore we too should be ready to suffer with a good heart, so that we may be made like Him and follow Him into His glory and the glory of His Father, with whom He is one in the fruition of the Holy Spirit.

—Jan van Ruysbroeck.



ST. JOHN OF THE CROSS

## The Second Week In Lent

### THE COLLECT

*Almighty God, who seest that we have no power of ourselves to help ourselves; Keep us both outwardly in our bodies, and inwardly in our souls; that we may be defended from all adversities which may happen to the body, and from all evil thoughts which may assault and hurt the soul; through Jesus Christ our Lord. Amen.*

The address to God here suggests the truth that while we have no power of ourselves to help ourselves, we have power from God to help ourselves. Salvation is impossible without God and His grace, but it is equally impossible without our cooperation with that grace.

When our Lord died on the Cross He secured our salvation for us once and for all, but we by our own acts must lay hold of that salvation. He does not make us His sons regardless of our wills, but as many as received him to them gave he power to become the sons of God. The word power here means the right to become His sons. If we have laid hold of this ineffable privilege, we are members of the divine family, princes of the blood royal of the everlasting Kingdom.

The petition of the collect asks definitely and separately for blessing for body and soul. One is as important as the other. We speak often of *saving our souls*. We should think just as carefully of the body. One cannot be saved without the other, and it is more important to guard the body because it is the chief channel of sin. Most sin enters through seeing, through hearing, or through speaking. It is indeed difficult for us to imagine how we could sin without the body. On the other hand, our salvation came through the sacrifice of the Human Body which God the Son took, and we are told that the salvation of the world will not be culminated until *the redemption of our body*. Let me not despise or neglect my body. It is heir of eternal life equally with my soul. *Glorify God in your body, and in your spirit, which are God's.*

Satan would use our bodies as his instruments for his antagonizing work, and

the Holy Spirit would employ it for God's glory and honour. With whom shall I join forces? Recall some sin of the past or some habit of the present. Realize that in it you have made an alliance with Satan, a covenant with hell. With every sin we enlist ourselves in the service of Satan to fight against God and all that is good.

The last petition is a significant one in that we may be defended from all evil thoughts which may assault and hurt the soul. They may assault us desperately and persistently, but if we fight against them and refuse our consent to them, they hurt rather than hurt, for such battles are the spiritual exercises by which God's soldiers are trained.

## The Third Week In Lent

### THE COLLECT

*We beseech thee, Almighty God, look upon the hearty desires of thy humble servants, and stretch forth the right hand of thy Majesty, to be our defence against our enemies; through Jesus Christ our Lord. Amen.*

We are here pleading with God not on the ground of anything that we have done, on any merit or deserving of our own, but on the ground of our *hearty desires*, the desires which come straight from the heart. The earnest desire of a loving heart is what God regards, but we are unable through our weakness to bring these desires to their full fruition.

Not only are our *hearty desires* to be the ground of our appeal, but they must be the desire of *thy humble servants*. He who is humble possesses the passport to the Heaven of God. *Blessed are the meek for they shall inherit the earth.* God refuses nothing to the meek and lowly in heart. If at any time it seems that God's response to our cry is slow, let us ask ourselves searchingly, "Am I walking humbly before my God?" It is promised, *He shall exalt the humble and meek.*

If we recognize the call of God in the promptings of conscience, and faithfully seek to follow that call, but fail through no fault of our own, God credits us with our





THE PRESENTATION by Giovanni di Paolo

(Courtesy of the Metropolitan Museum of Art)

god intention. In no case can we achieve anything save through His help. Let us pray with St. Augustine: *Give what thou commandest and command what Thou wilt.*

This thought is a great comfort, and so wonderful is it that it scarcely seems credible. Yet it must be true. Our Lord commands, *Ye therefore perfect even as your Father which is in heaven is perfect.* He is never unreasonable, and this would be so if it were not that all He requires is to do what I can, and to leave the rest with Him.

The Goodness of God is the highest prayer, and it cometh down to the lowest part of our need.

—Mother Julian of Norwich.

So trusting to this, we ask Him to *stretch forth the right hand of His Majesty to be our defence.* He will protect and nourish us with a Father's loving care; He will accept

our blundering efforts. The blessing of our *heartly desires* will be upon what we do and poor as may be our effort God will direct it and it will stand for us in the great day of reckoning.

In itself nothing that we can do can be acceptable to God. But if our desire and purpose be pure He will take our little achievement and He will unite the little we can do with the perfect work of His Son, our Lord, thus making it perfect, for that which is made one with perfection becomes itself perfection; and that perfect work will be credited to us.

Note the wide difference between what God will do for us and what He asks us to do for Him,—a difference which represents the abyss between the infinite and the finite. By His acceptance of our service He imparts an infinite quality to it, for with the Infinite One nothing is small, nothing is great, for infinitude cannot be measured.

# Ascending the Mount

(Some Thoughts on Meditation)

*"And the Lord spake unto Moses face to face, as a man speaketh unto his friend."  
"And it came to pass . . . , when he came down from the mount that Moses wist not that the skin of his face shone while he talked with him."*

GOD invited Moses and was awaiting his coming on Mt. Sinai. Father Founder, in Chapter VII of the Rule of the Order gives us this injunction: "We must remember that God is ever waiting for us to come to Him, and that in our meditation we enter into the secret place of His Presence, that He may speak with us as with Moses of old." As in everything else, Father Huntington went to the bottom of this matter of making one's meditation; seeking to find and enunciate the underlying spirit. Why? Because he knew that it is of the essence of the Christian life to seek God's Presence consciously and regularly and to be with Him often. He sets forth at once the motivating principle of meditation. It is "the school of the Eternal." We go to school daily to God for lessons in the Eternal, to learn from Him of His truths. But we seek more than lessons *about* Him; we seek in our meditations for *communion* with the "Triune God under the illuminating power of the Holy Ghost." Fellowship with Almighty God . . . think what that means! To seek God as Moses did that He may speak unto us "face to face as a man speaketh unto his friend!"

We call upon God the Holy Ghost in our hours of meditation. It is He who works especially here, as Father Founder points out, illuminating and enlightening us each personally . . . enlightening not only our intellects, but the effective or deeper faculties of prayer: our hearts and wills. If we think of the Blessed Eucharist as the daily representation of Calvary, then our meditation is "the daily renewal of the Upper Room on the morning of Pentecost." There, as St. Luke tells us, God the Holy Ghost descended with inexpressible power and glory

upon the disciples as they waited quietly upon God in obedience to Jesus' command. We, beginning our meditations, ought to invoke His divine aid—"Come, Holy Ghost, our souls inspire, And lighten with celestial fire"—to bring us to the very Throne of Grace where we may adore the Divine Majesty and pour out the love of our hearts in silent communion. We think of the Cure d'Ars' poor peasant parishioner who just sat quietly for a while every day in the back pew of the Parish Church: I look at God and He looks at me.

Father Huntington is very definite about the importance of daily meditation. Writes he, "The hour of meditation is the epitome of the Religious Life; it is, together with the Holy Mass and the recitation of the Divine Office, the principle business of each day." Without this life of prayer at the center, the very heart and core of our being, the external works of the Order would be short-lived and of small consequence. These latter stem from it and derive their power and efficacy from it. At Holy Cross the minimum time required to be spent in meditation is one hour each day. So usually twice daily we see the Fathers seeking their Mt. Sinai, the desert place apart where they may enter the secret place of God's Presence. Some seek St. Augustine's Chapel and our Lord's Blessed Sacramental Presence; others wall in the cloisters. Some seek the solitude of their cells; still others may be seen walking in the north garden in view of the superb crucifix which dominates that beautiful spot.

Moses descended from Mt. Sinai and knew not that his face shone with the reflected radiance of the glory of Almighty God in Whose Presence he had just been. The other day a postulant remarked about a member of the Community whom he had happened to observe at his meditation: "I could tell by the radiance in his face that he was communing with our Lord. It was beautiful to see." Here perhaps it will be well to make a point upon which all the

(Continued on page 58)





## The Hour of Meditation

Father Adams (right) and Father Taylor (left) have remained behind  
after Vespers to make their meditations in Chapel

# Bolahun Biology

BY BROTHER SYDNEY, O.H.C.

ONE drawback to the life here in Bolahun is that one is too busy to see life! Yes, we have our "life", which is made up of a continual round of preaching, teaching, patrolling, doctoring, schooling, building, praying, studying, etc., etc. But all the time there goes on around us Africa's own life. Here we are surrounded by all sorts of fascinating trees, shrubs, flowers, birds, snakes, insects (especially)!, and other strange forms of life, which are just begging for classification and study. This, of course, is a full time job for the botanist and the zoologist. This would be paradise for an entomologist!

However, I have tried to find out a thing or two about plant and animal life here, along with native lore about it. Sometimes the latter gives you dubious information, but it is never uninteresting.

## THE HUMAN SPECIES

First, we had better take a look at ourselves and see where we fit into the picture. In Liberia there are three main groups of people. Most of the leading people on the coast and many of the government officials in the interior are "Liberians." This is an unfortunate designation as one would expect all citizens of this Republic to have this appellation, but, for some reason, this name is applied to the descendants of the former American slaves who came here to found their own country. They are also known, and more correctly, as "Americo-Liberians." The biological knowledge which the early Founders of Liberia brought over from America with them leads to all sorts of difficulties in recognizing and naming animals. So often they applied the name of some animal they had known in America to a kindred species here or even to some creatures that had only a vague similarity. Therefore, we find a system of terminology that can be very confusing and misleading. Needless to say, these terms are in the English language.

The second group of people is made of the natives themselves and they in fall into two classes. The "wingies", they are called in the local pidgin English, are those who have adopted civilized ways and usually know "some book" (i.e., had some schooling). Naturally they learn and perpetuate many of the mistakes in biology that the Liberians have started. Most of them do not have the opportunity to go into biology to any great extent and therefore have no way of knowing what is right. But they are valuable sources of information as they are the link between modern "wingie" knowledge and the lore of the forefathers. The other class of people in the native group are the "country people." These are the general run of men and women who live their native lives, speak their own language, and have their own beliefs about animals and plants. Many of these beliefs have a very practical aspect and I am sorry that many of the younger generation do not interest themselves in the lore.

The third group is the one into which white outsiders fall. We come with a certain amount of theoretical knowledge of tropical life; we try to teach it in our schools; we also try to line up with what the natives already know. It is a fascinating job, as I said at the beginning, I wish there was more time to devote to it.

I have been rather fortunate in two ways. One is that I teach science courses in High School; so it is part of my job to get to know the local flora and fauna. This position also brings me into contact with boys and girls who have more than elementary education and who understand what I mean when I ask various questions about plant and animal life, for the natives know names and what they mean. Also many of the people, knowing my interest, have brought all sorts of specimens to me (of course for sale!). Sometimes this is embarrassing since our supply of cages is small and is



ed to know what to do with some animal  
en the occupants already esconced would  
t love to have it as a meal!

As a matter of fact, because of the time  
ment, one cannot do much in the way of  
king after live animals. I usually keep  
m for a while for teaching purposes and  
n let them go, give them to natives who  
nop" (eat) them, or else pickle them in  
maldehyde.

So I would like to pass along some of the  
ngs I have learned about flora and fauna  
the Hinterland, along with some of the  
al ideas about them. Where possible, I  
l give the scientific name in parentheses.

### TREES

Our bush is made up of thick underbrush  
dded with trees that stick up above it.  
ometimes trees are quite closely situated  
l the natives' trails follow these shady  
as. Not far from here there is really  
ck forest, but we will restrict ourselves to  
lahun.

The commonest tree to be seen is the  
palm (*Elais guineensis*). It is tall and  
eeful and bears a "head" of reddish-  
nge coloured kernels. The outer soft part  
the kernel is used locally to make "soup"  
the rice. The inner hard centre is car-  
d to some trader who exports it. There  
an oil that can be extracted by machines  
n this centre and it is used extensively  
Europe and America for making po-  
des and soap. There are two kinds of  
e: the sap from the oil palm, and  
amboos wine" from *Raphia vinifera*, a  
d of palm tree also.

One of the largest trees, usually marking  
site of a town or where a town has been,  
the silk cotton tree (*Bombax buono-  
ense*). It has large buttress-like roots  
ich look like great folds of wood sup-  
rting the tree. These "folds" are cut out  
d used as doors to native houses.

There are numerous fruit trees, such as  
orange and the lime. The banana is  
resented by several species. Some of  
m grow very tall (*Musa sapientum*), but  
e sees many of the shorter variety which  
s been introduced in fairly recent times  
d which is known as Canary or Chinese

banana (*Musa Cavendishii*). I had been  
warned that banana bunches grew upside-  
down, i.e., just opposite to the way we see  
them hanging in stores at home, but I did  
not know they bore such a deep purple  
flower at the end of the bunch stalk. As far  
as I know, the only native banana is really  
a plantain (*Musa paradisiaca*) and its fruit  
is rather fibrous.

The pawpaw (*Carica papaya*) gives a de-  
licious melon-like fruit and its leaves are  
used for "belly humbug" (Stomach trouble)  
—sometimes they are wrapped around rather  
aged meat to make it more palatable! It is  
dioecious, that is, each tree is either male or  
female. Both bear a white flower with a  
pleasant scent and both bear fruits, but the  
male's is a sorry-looking, seedless affair.

I forgot to mention that the cotton tree,  
when it is young, does not have the im-  
pressive proportions of the adult tree. But it  
does command respect as the trunk at that  
time is studded with thorns. It is no leaning  
pole!

### FLOWERS

One of the floral features of our monas-  
tery hill top is the *bougainvillea* of the red  
variety. It grows long twining branches  
bearing thorns. We have ours trimmed into  
neat rounded bushes at present, but it was

To the Readers of the Holy Cross  
Magazine:—

With the approval of the Father  
Superior, a group of us who have been  
close to Father Hughson for many years  
is planning to publish a volume of his  
letters of spiritual guidance. Just as the  
letters of St. Francis de Sales to in-  
dividuals have helped souls for cen-  
turies, so we believe will Father Hugh-  
son's.

If you have any such letters, will  
you not lend them to me? They will  
be promptly copied and returned to  
you and of course the names of those  
to whom they were written will not be  
used.

THE REV'D FRANK DAMROSCH, JR.,  
St. Paul's Rectory,  
Doylestown, Pennsylvania.

an awful job—the branches seemed to be like so many hands with claws.

Another noticeable flower on the hill, and everywhere for that matter, is the allamanda (*Allamanda cathartica*). It has showy yellow funnel-shaped flowers which are particularly luxuriant.

The White Wing is a striking plant. It has small, slender yellow flowers which stand out against a background of white sepals. The latter look like white leaves: (*Mussaenda conopharyngifolia*).

It is impossible to do justice to the flowers here. They are of all shapes and colours; on bushes, on trees, and on the ground. It seems to me we have everything from the the common Morning Glory to the red Pride of Barbados and the exotic *Frangipani*.

### BIRDS

Three sounds may be heard nearly all the time during the day: a doleful crooning; a hoarse caw; and a kind of honking. The first comes from the Turtle Dove (*Streptopelia vinacea*). It is a common bird, but very difficult to approach as it is nervous and alert. The second call is that of the Pied Crow (*Corvus albus*), which is much like its American cousin, except that it has a white collar and shirt-front. It struts around a great deal on the ground, but looks rather awkward.

The third sound is difficult to describe and belongs to the Hornbill (*Lophoceros nasutus*). Actually it sounds as if it were blowing its own horn! There is another kind of Hornbill which you hear and see more in the bush than near towns (*L. semifasciatus*.) But both are very strange looking creatures. They fly jerkily and awkwardly although they can glide smoothly, and, when their neck is stretched out in flight with that long bill aft, it looks as if the wings, the tail and the front part are all of equal length.

Several birds change their colours according to season, and not a few migrate. Of course, there are only two seasons here—the dry (November-March) and the rainy (March-October) and the birds have to govern their mating, changes of colour and migrations accordingly.

The Cattle Egret (*Bubulcus ibis*) is one of these varying birds. Usually they are white and you can see them following cattle and other animals, doing them the inestimable service of picking ticks from their coats. About the beginning of the rainy season, the egret begins to sprout fluffy brown feathers on the crest of its head, on its breast and on its back. This gives it its other English name, the Bush-backed Heron. After this change in colour the egrets fly to the north, even as far



CARRYING PALM KERNELS



thern Europe, and there mating takes place.

The male Pin-tailed Whydah (*Vidua chalybeata*) changes his drab brown suit for a bright black and white one around February 1st, in addition, grows a tail three times as long as his body. This combined with a long bill, makes him a most spectacular bird, though small. The Banudi people call this bird "tuimasangi": the "tui" refers to its song while the "masangi" means chief. It is rather a chief of the small birds.

Again, this only touches the high spots of bird life here. There are the orioles with their bulbous hanging nests, the omnivorous weavers who do so much damage to the rice crops, the grey and the green parrots, owls of all sorts, guinea fowl, hawks, alligators and vultures. But we cannot study them all.

### ANIMALS

Here we are faced with an overwhelming variety. There are the domesticated animals which you see in every town: cows, sheep (not our woolly kind; these look more like goats), goats, chickens, cats, dogs and occasional small monkeys, and guinea pigs. These last are not native but imported. Their curious name has nothing to do with the African Guinea coast, but, as they originated in South America, it is possible that it refers to Guiana. It is interesting to note, in passing, where the African name came from. For centuries the names of two towns in the Niger Valley, Jenne (Ghana) and Timbuctoo, were by-words in Europe for fabulous wealth and interest. The early Portuguese explorers were definitely aiming for such places as Ghana or Ghinea when they came to this part of Africa and thus it became the Ghinea or Guinea coast.

### REPTILES

You hear a great deal about African snakes and they certainly are abundant. Hence many of them, such as the vipers and the cobras, are very poisonous, all snakes are killed on sight. One fairly frequently hears of people being bitten and we get quite a few such cases at the hospital, but I have heard of only one death from snake bite around here.

One exceptionally ugly customer is the

Rhinoceros puff-adder (*Bitis nasicornis*), which has quill-like horns behind each nostril. I remember, when somebody brought me one (dead), I felt nauseated just to look at it. However, we later dissected it in the biology class and found that its reputation was well founded—the long, shining fangs were repulsive.

The Boine snakes are also represented and here we find a case of misapplied terminology. Everybody refers to boas, whereas that is a South American group. (Strangely enough, there is a true boa to be found on the African island of Madagascar.) What we have here are pythons (*Python sebae* and *Calabaria reinhardtii*). According to native lore the python is a wise animal. They grow to a great length and size and can kill and eat cattle, deer, etc. The way they do this is to wait on a tree branch and then fall on their victim. The python coils around the unfortunate animal, squeezes it to death, cracking ribs and other bones. Then—and this is the wise part—he first tours the neighbouring territory to see if there are any driver ants about before he swallows his meal whole. During the digesting period, when he is dormant, a python would be a fine prize for the voracious drivers.

Everywhere you find small lizards crossing your path or running up the sides of houses. One very common variety is the Red and Blue Lizard (*Agama colonorum*), which travels very quickly—like a red and blue streak!

One of my favourite pets is the chameleon, of which there are two kinds: large (*Chamaeleo senegalensis*) and small (*Chamaeleo gracilis*.) The natives are very much afraid of the chameleon: they believe it can spit into your eye and blind you, and even kill you. I think this superstition must come from the extraordinary tongue of the animal which it can flip out for a great length. The tongue has a sticky tip with which it can catch flies. I had one for some time which I kept in my room and which I used to carry to school each day. Our class used to meet in a screened-in porch and there were always some flies buzzing around the screens. So we would

put the chameleon on the window sill and let him climb around. When he got near a fly all class-work stopped while the students (and I myself) watched him breathlessly. The chameleon has eyes which can roll around independently of each other. First one eye would see the fly, then, in a moment, the second eye would fix its gaze on the victim. The chameleon's whole body would become tense and then that lightning tongue would flip out and back instantaneously—followed by a satisfied munching by Mr. Chameleon. The class would cheer, relax and go back to work. One day we found that, while the chameleon was evidently striking his prey, he was not catching it. It looked as if his "fly-paper" had gone dry; the mucilage needed wetting. It occurred to me that I had been keeping him inside and that I had never seen him drink. So the next day early in the morning, while the dew was still on the bushes, I put him out on a branch and watched him while I shaved on the porch. Sure enough, the first thing he did was to lick the dew off the leaves and soon he demonstrated that his fly-paper was working again. The bush the chameleon was on was divided into two main branches making a fork, the chameleon being on one prong of the fork as it were. I did not see the insect on the other prong of the fork, but the chameleon did. Suddenly his tongue shot out right across the fork of the branches and he caught his meal. This was a distance of over seven inches—about twice as long as his own body!

I am convinced that chameleons change their colours, not only according to their surroundings, but even more so according to their emotions. At night they take on a faded grey colour and during the day they are usually green with black streaks. This, as a rule, gives them adequate camouflage, although they can take on a brownish colour when placed against such a background. Of course, I tried putting them on all sorts of coloured objects—even a red cloth,—and found they remained indifferent, for the most part, to their new environment. But, if I teased them, they

could turn to a definite black colour. However, I thought red was outside of the polychromed capabilities until one day when I placed one of the large variety in the same cage with one of the small variety. The small one was obviously afraid and ran away to the other side of the cage. He definitely showed a yellow streak—both literally and figuratively. His larger companion was distinctly annoyed with the whole procedure, puffed himself up to about twice his usual size, opened his mouth to give vent to a venomous hiss, and proceeded to change to black with red spots!

Another nice pet I had was a crocodile, but I hasten to assure you he was only a baby about ten inches long. Here again we have a case of mistaken nomenclature. Liberians call all crocodiles "alligators" which is the name of their American cousins. There are three species of them here: the common one (*Crocodilus niloticus*); the slender-snouted one (*C. cataphractus*); and the short-snouted one (*C. tetraspis*). I kept my baby out in a bath tub under a low Nigerian palm and he seemed quite happy as a rule. He was a polite conventionalist: if you grunted at him, he would always respond with an enthusiastic "yyyyyrrrrmmmmpppp!" As long as they have water, crocodiles can go for a long time without food. In fact, it is very difficult to get them to eat at all in captivity. I finally got around this by banging on the croc's snout with small frogs. Finally he would get annoyed and snap. Having once got some food into his mouth, he seemed to catch on as to what he was to do with it. The only worry I had was to get my finger out of the way in time.

There are several kinds of turtles and tortoises here, but the most amazing one I have seen is the Soft-shelled River Turtle (*Trionyx triunguis*). The shell is soft and leathery with a crenellated edge, and the whole animal is flat and round like a disk. It has vicious-looking eyes and the snout is prolonged into a kind of proboscis with two tiny nostrils at the end. It is carnivorous and feared by the people.

[To be concluded]



# Black-Out!

AIN, sleet and snow are coming down—not coming down really—but are being driven to our consecrated soil by the fierce February wind which pours in the Hudson Valley. The Arctic seems to have some well-designed, violent intent behind it. Fifteen minutes until Compline, we look wistfully at none too downy couch and shiver at cold which penetrates the cell. A gust of wind and furious whirls of snow beat against the window panes. Only a few more minutes and this article will be ready to send to the printers. Then—the electric light begins to fade slowly almost to extinction, and suddenly flares to full strength by way of a farewell and then dies in an instant. Thick darkness rushes in to fill up the room. Scrambling can be heard in a near cell and then a loud metallic clatter—Mr. Parker has fallen over his wastebasket. We feel about in the dark, the air of scissors and some loose buttons fall to the floor—no candle, as usual! A large eerie light glimmers in the hall and fades away. Somebody on the floor below has gone with a candle to see whether Mr. Harrison left the electric heater on in his cell and has blown a fuse. We press our face against the window pane to see if there are lights glowing over in the other building. Not a light in the novitiate common room nor in the Holy Cross Press office below where Father Drake had been working. That means that the current is out in the entire monastery. By now it is late and so we feel our way cautiously down stairs and start for the chapel.

There must be an unwritten rule somewhere that all monasteries must have as many unnecessary steps in them as it is possible for an architect to get into a building. This never comes out obviously until it is so dark that you cannot see where you are going. Those who live in the house can easily walk around the buildings without many lights, but every set of steps has to be illuminated for guests who sometimes grope bewilderedly about in the gloom.

We get down the steps on the professed side of the monastery and see two requiem candles stuck in battered brass sticks lighting the three steps by the hall door. Fortunately in a monastery there are always plenty of candles! By the steps in the library there is a large stub of a high altar candle guttering fiercely and now sending an ever widening puddle of molten wax in a gentle cascade down the steps. More steps and more candles and now the chapel is reached.



The novices have sprung into action to meet the crisis and the choir is filled with candles so that we can recite Compline and Matins. What a sight—total mobilization! Requiem candles tall or short, some of those tall, thin, three foot candles which were ordered in ignorance and now tower up into the darkness in those hideous three-branched candelabra which we consigned to the crypt, several hand candle sticks with stubs in them and even more stubs adhering precariously to pieces of cardboard, all there so that the praises of God may be sung at the appointed time.

The bell rings for Compline and the members of the community straggle into choir, the novices buzz improperly to one another as the result of the excitement; a few guests in the ante-chapel gaze with rapture at the

"mediaeval effect" of the candle light. Father Harrison rushes in at the last moment, cowl drawn and cape billowing out. His life is involved in fighting German Biblical critics and draughts. The flying cape overturns a candelabra which someone grabs just in time, but one of the three-foot candles smashes to pieces on the floor. Father Harrison turns in surprise to determine what the clatter is all about and in so doing backs into another candle singeing his cape and but for Father Kroll pushing him away would have set himself on fire.

The Office starts and the various monks are seen holding their breviaries at strange angles to catch the glimmer of the candle-light, some have their noses practically in the books and others hold theirs near the light. Then suddenly without warning the blinding electric lights flash on again and the pallid glow of the candles as well as the "dim



religious light" is swallowed up in the sensible and efficient illumination of the twentieth century.

# Swedish Theological Conference

BY GUNNAR ROSENDAL

THE ANGLO-SWEDISH THEOLOGICAL  
CONFERENCE IN WHITBY

**T**WENTY Swedish and twenty English priests and theologians were invited by the Reverend Mother Prioress of St. Hilda's Priory to have an Anglo-Swedish conference. There lectures were given on doctrine and liturgy from July 29 to August 5, 1949. Very interesting and instructive lectures were given on both sides, and perhaps this was the best opportunity ever given for representatives of the Catholic movement in both Churches to learn to know one another. Here the confessional documents were given a true Catholic interpretation, the essence of the liturgy in Church of England and the Swedish Church analysed and the canons of both Churches illustrated. Many of the lectures, as for instance those of Dom Gregory Dix, O.S.B., Prior of Nashdom Abbey, are of permanent value.

The liturgical and sacramental communion was perhaps even more important. On Sunday both Anglican and Swedish Masses

were celebrated and the Bishop of Argyll and the Isles (Episcopal Church of Scotland) presided at the Swedish celebration. The Bishop of Whitby celebrated the Anglican High Mass with all the rich ceremonies. A Swedish, Anglican or Scottish Mass was celebrated in succession as service of the day. Swedish deacons served English or Scottish bishops and English priests assisted Swedish priests at Masses. Swedish priests were allowed to celebrate the Anglican Mass, English priests had the same right with the Swedish Mass and full intercommunion was practised. Each day was closed with the recitation of either Swedish or English Compline.

The Archbishop of York visited the conference one day and gave his blessing. Other bishops present were those of Whitby, Brechin, and Argyll and the Isles. The Bishop of Linköping who was to have been the leader of his delegation had been sent by the Archbishop of Uppsala to consecrate the new Swedish Bishop of Rönneby, for this reason the delegation from Sweden was without a bishop.



It is now the intention for similar conferences to be held yearly, sometimes in England and sometimes in Sweden.

#### THE ANNUAL OECUMENICAL CONVERSATIONS IN OSBY

For many years we have been used to the privilege of having oecumenical conversations on various doctrines at Osby, Sweden. Priests and theologians from many parts of the world and from many Churches have been present here. Remembering everything, we can only say: *Deo gratias*.

This time the conversations took place on August 22 to 24, 1949, and the theme was: Justification. It will be possible, perhaps, to see something of the way in which the question was approached, if the titles of the different conversations are listed. They are: Justification and Baptism; Justification and Faith; Justification and Sanctification; Justification; Good Works and Justification; Justification and the Church; Justification and the Sacraments. Members of the Roman Catholic Church, The Orthodox Church, The Anglican Church, The Old Catholic Church, The Church of Denmark and the Lutheran Church of Austria took part in the conference. Some of the participants were: Père M. de Paillerets, O.P., The Reverend C. B. Moss, D.D., of Oxford, Professor J. Jans Amersfoort of Holland.

Every morning the Roman Catholic Mass was first celebrated in a private room. It was followed one morning by the Old Catholic Mass in the Dutch language and the Swedish Mass, on another, by the Orthodox Liturgy, celebrated by Father Georgi Karmela, an Estonian priest, and the Anglican Mass. This same morning members met in an *Agape*, consisting of the receiving non-consecrated bread and wine in the Orthodox Liturgy. Father Karmela read passages from the Holy Scripture.

It was surprising and joyful to find how the full agreement went. We all agreed that much of the differences in the doctrine of justification are differences of terms. In the theology of the Roman Catholic Church there is one article for what we usually divide into two: justification *and* sanctification. If that is considered we found, the

only real difficulty begins with *meritum*.

These conversations are no sign of unity, but are signs of a longing for unity itself. They seem to be very important means for mutual understanding and corrections of old errors and mistakes. The conversations are strictly private and it was a great cause for happiness that the Apostolic Vicar of Sweden intends to send a delegate again this year. It is very probable that in Sweden there exists the most cordial relations between the Roman Catholic Church and the National Church of any country in the world.



St. Nicholas was Bishop of Myra in Greece sometime during the fourth century. That is just about all that we know about him for sure. The legends and tales about him are many in number and his popularity in the middle ages was tremendous, alike in the east and west. Russia was dedicated under his patronage and in England there are about four hundred churches called after his name. His many legendary adventures have caused him to become the patron of sailors, scholars, children, pawn brokers and the victim of thieves.

One interesting story is told of him in connection with the Council of Nicea which was held in 325 to settle the question of our Lord's divinity which was being denied by the Arians. St. Nicholas was a simple minded person who went not knowing what the row was about, but honestly wanting to do his duty. When he began to hear the issues thrashed out he quickly took the side of the orthodox. In order to show what the heretics were doing someone exposed the fact that Arian theology had been worked into poetry and then set to music in an effort to popularize it. The

boatmen on the Nile were singing these songs as they went about their work. Some of the poems or *thalia* were read and the metre was such that the assembly knew that the tunes were from very improper songs. St. Nicholas was so furious that he rushed across the floor and delivered Arius a box on the ear. How the story ends we do not know. One account says that the council disciplined him by removing him from his see for a number of years. Another, and more probable, if any of the story can be believed, is that later when Arius gained power, he had St. Nicholas removed out of revenge.

The saint is supposed to have died in 352 and was buried at Myra. He was not allowed to rest in peace, for in the eleventh century some Venetians stole his bones and carried them to Bari in Italy where they are venerated to this day.

He is supposed to have presented a bag of gold to each of three unfortunate sisters who were without dowries. The gift enabled them to find suitable husbands. The pawn brokers' signs represent the three bags of gold. Later in honor of his generosity people began giving presents on St. Nicholas' Day (December 6). The custom seems to have become associated with Christmas at the time of the Reformation when the cult of the saints was widely rejected. But the fat, jolly old man with red face and flowing white hair and beard—Santa Claus, is really St. Nicholas. His association with Christmas in this country was apparently started by the Dutch when they settled what is now New York.

## Ascending the Mount

(Continued from page 48)

spiritual masters agree. We must not tempt to judge the value and efficacy of our mental prayer by the pleasure taken in it. We should beware of over-emphasis upon the sweetness and thrill and fervor which a beginner in the spiritual way is very apt to experience. The sweetness and joy, the sensible consolations of communion with God in meditation are purely a gift of God, something to be gratefully received if vouchsafed but never sought. God often sends them for encouragement and help to the spiritual young, and sometimes they are granted over a considerable period. But meditation is hard work. The rough climbing comes sooner than later to every soul. The way grows stony and briary with temptations and distraction and looks dry and arid indeed. The pilgrim sweats blood. God seems withdrawn. Actually He is waiting just beyond in the darkness, longing for us to persevere in our quest for Him, a quest which He bounteously rewards if we set our wills and persevere.

We must expect temptations to discouragement. Fr. Huntington warns the Father that prayer involves a conflict with Satan. "Body and mind naturally droop. It is not any feebleness of the spiritual Gift, for the Holy Ghost helping our infirmities is almighty. Sleepiness, weariness, wandering thoughts, disinclination, apparent fruitlessness, are but the power of Satan, which we must conquer with the aid of the Spirit of God." The pitfalls are many, and even those well advanced along the spiritual road may be caught off guard. I have long wanted to share the following incident with some person who might be growing disconsolate and discouraged about his meditations finding himself dozing off occasionally in the middle of things. Once when I was a Novice late one afternoon after Vespers I settled myself for a half-hour meditation in the antechapel. One of the Fathers was seated in choir, cowl drawn, also beginning his meditation. All was quiet. After some little time I became gradually aware of a gentle sound emanating from the direction of the cowl figure. Could it be that the Reverend Father was snoring? It could, and he was! By the

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When I reflect, O my God! on the glory Thou hast prepared for those who persevere in doing Thy will, and on the many labours and pains with which Thy Son purchased this glory for us—when I remember our unworthiness of it, and our obligation to be grateful for this immense love, which at so heavy a cost to itself, taught us how to love—when I consider all this, my soul is wrung with anguish. How is it possible, O Lord, to forget those mercies, as souls forget them when they offend Thee?

—St. Teresa of Avila.



the Devil had a firm grip upon me and I slowly but surely retarding my own ascent up the mount. As I struggled to be free of him and turn away from the distraction, suddenly the sleeping meditator erupted with a loud snort and a jerk which brought him sharply back to his senses! Convulsions overwhelmed me, and the Devil's job was complete. It seems to me now that even our blessed Lord must have found it amusing, and smiled and blessed the weary warrior seeking his rest out of time!

As a closing thought, and a comforting one, may I leave with you something of which our beloved Father Founder was very sure. Knowing that the life of every man who truly and honestly endeavors to live the Christian way will be a lonely one, he wrote: "Our life must needs be a lonely life, but there is one companionship which makes up for the absence of all others, and this we aim in our meditation."

### The Latest From Santa Barbara

Your western outpost is busier than ever. An enterprising doctor, unacquainted with the ways of Holy Cross Fathers did indeed undertake to advise one of us to "take it easy." You can imagine how much good that did. His patient was last heard from on the Peninsula, just south of San Francisco. In the other direction, we have visited not only San Diego, but the San Diego Zoo. It is, perhaps you know, the zoo of American zoos, with great, roomy enclosures, and everything to set our fellow-creatures at ease and encourage them to contemplate the varied types of humans. The pygmy hippo, fresh from our Iberia, perhaps—who knows—right from our hinterland, turned rudely back to his swimming pool without even grunting at us, let alone coming over to snap fingers. To doubt he had seen missionaries before. But the monkeys rose to the occasion and really gave us a welcome. Indeed you have only to stand in front and clap, and they will leap, swing, scream and turn somersaults as long as there is a gallery. We went away heavy with thought. Any resemblance to habits or traits of ours is of course purely fanciful. Yet one can see where Darwin got his idea.

But to return to Mount Calvary: please give thanks with us for several earnest groups of laymen who have come here for retreat; for the many generous friends who helped us at Christmas time, especially for a munificent gift to pay off the debt on the cubicles; for the growing opportunities of preaching, for the visit of the Bishop of Los Angeles and his deans. And in your prayers please remember the schools of prayer in the Diocese of Olympia, in Arizona, at Salinas and Eagle Rock, California, and our Holy Week preaching.

Speaking of preaching engagements away, and retreats here, we have a great many requests, and Mount Calvary is being used more and more all up and down the west coast.



### Editor's Corner

We are announcing in advance that the May issue of the HOLY CROSS MAGAZINE is to be a memorial to Father Shirley Carter Hughson. Had he lived to May the third he would have celebrated the fiftieth anniversary of the day on which he received his habit as a novice in the Order of the Holy Cross. There will be articles about his life and work, there will be pictures and above all there will be some of his biographical notes and writings by him. We are sure that there are many of his former friends and admirers who will want this issue.

### Intercessions

*Please join us in praying for:—*

Father Superior making his annual visitation to Saint Michael's Monastery and Saint Andrew's School, Tennessee, February 6-16; confirming and preaching in the Diocese of New Jersey.

Father Packard giving a retreat at Saint Mary's-in-the-Field, Valhalla, New York, Ash Wednesday.

Father Parker giving a school of prayer at St. Matthew's Church, Evanston, Illinois, February 26-March 2.

Father Gunn giving a retreat for students at Bucknell College, Lewisburg, Pennsylvania.

Father Taylor giving missions at Grace Church, Alvin, Saint Philip's Church, Hearne, Saint Luke's Church, Belton, Texas, February 5-26.



### Contributors

The Reverend Hewitt B. Vinnedge is on the faculty of Mississippi Southern College.

The Reverend Doctor Gunnar Rosendal is pastor of Saint Peter's Church, Osby, Sweden, and a leader of the "Church Renewal" movement.

The Reverend Marion Matics is rector of Saint Andrew's Church, Mount Holly, New Jersey.



### Notes

Father Superior preached at Christ Church, Bordentown, New Jersey; professed Sister Virginia of the Order of Saint Helena to junior vows at the convent Helmetta, New Jersey; preached and confirmed at Saint Mary's Church, Tuxedo Park, New York.

Father Kroll preached a mission at Holy Trinity Church, Hillsdale, New Jersey.

Father Parsell preached and showed the Liberian films at Trinity Church, Cranford, New Jersey.

Father Gunn took life vows on the Feast of Epiphany at Holy Cross Monastery; preached a mission at the Church of the Good Shepherd, Rocky Mount, North Carolina; preached at Grace and Holy Trinity Church, Richmond, Virginia.

Father Hawkins took life vows on the Feast of Epiphany at Holy Cross Monastery.

### Are You Moving?

Please send us your OLD as well as the NEW address. Allow four weeks for the change to become effective. Please do not ask us to make temporary changes in address. Thank you.

HOLY CROSS MAGAZINE



# An Ordo of Worship and Intercession Feb. - Mar. 1950

- Wednesday V Mass of Sexagesima col 2) of the Saints 3) *ad lib*—for the prophetic witness of the clergy
- Thursday V Mass as on February 15—*for the faithful departed*
- Friday V Mass as on February 15—*for Christian family life*
- Of St Mary Simple W gl col 2) St. Simeon BM 3) of the Holy Spirit pref BVM (Veneration)—*for the order of Saint Helena*
- Quinquagesima Semidouble V col 2) of the Saints 3) *ad lib* cr pref of Trinity—*for Christian reunion*
- Monday V Mass of L col 2) of the Saints 3) for the faithful departed 4) *ad lib*—*for the work of the Holy Cross Press*
- Tuesday V Mass of L col 2) of the Saints 3) for the faithful departed—*for those in civil authority*
- Ash Wednesday V Before Mass Blessing and Distribution of Ashes at Mass col 2) of the Saints 3) for the living and departed pref of Lent until Passion Sunday unless otherwise directed—*for the spirit of repentance*
- St Peter Damian BCD Double W Mass a) of St Peter gl col 2) feria 3) of Lent 4) Vigil of St. Matthias cr LG feria or b) of the feria V col 2) St Peter 3) Vigil 4) of Lent LG Vigil or c) of the Vigil V col 2) St Peter 3) feria 4) of Lent LG feria—*for the Seminarists Associate*
- St Matthias Ap Double II Cl R gl col 2) feria 3) of Lent cr pref of Apostles—*for the bishops of the Church*
- Saturday V Proper Mass col 2) of Lent 3) for the living and departed—*for the Confraternity of the Love of God*
- 1st Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—*for those to be ordained*
- Monday V Proper Mass col 2) of Lent 3) for the living and departed—*for the increase of religious vocations*
- Tuesday V Mass as on February 27—*for our benefactors*
- March 1 St David BC Double W gl col 2) feria 3) of Lent LG feria (Ember Wednesday)—*for the Church in Wales*
- Thursday V col 2) St Chad BC 3) of Lent—*for the Confraternity of the Christian Life*
- Ember Friday V Mass as on February 27—*for the increase of the ministry*
- Ember Saturday V Mass as on February 27—*for lay evangelism*
- 2nd Sunday in Lent Semidouble V col 2) of Lent 3) for the living and departed cr—*for parochial Lenten programs*
- SS Perpetua and Felicitas MM Double R gl col 2) feria 3) of Lent LG feria—*for Mount Calvary Monastery*
- St Thomas Aquinas CD Double W gl col 2) feria 3) of Lent cr LG feria—*for the Oblates of Mount Calvary*
- Wednesday V Proper Mass col 2) of Lent 3) for the living and departed—*for social and economic justice*
- Thursday V Mass as on March 8—*for the Liberian Mission*
- Forty Martyrs of Sebaste Double R gl col 2) feria 3) of Lent LG feria—*for those in the armed services*
- Saturday V Mass as on March 8—*for Saint Andrew's School*
- 3rd Sunday in Lent Semidouble V col 2) St Gregory BCD 3) of Lent cr—*for the perseverance of all penitents*
- Monday V Proper Mass col 2) of Lent 3) for the living and departed—*for the ill and suffering*
- Tuesday V Mass as on March 13—*for the Priests Associate*
- Wednesday V Mass as on March 13—*for the peace of the world*
- Thursday V Mass as on March 13—*for the persecuted*

NOTE: on the days indicated in italics ordinary requiem and (out of Lent) votive Masses may be said. On lesser double feasts in Lent Mass may also be said of the feria V col 2) feast 3) of Lent

# This and That....

## Being a few comments on things in general

### Sense of Humor . . .

Fr. Hughson had such a grand sense of humor. He always carried a score of newspaper clippings, and we can see him now, fumbling through his little engagement book, and at last finding the one he wanted to share with you. This one, from the *New York Herald Tribune* of August 15, 1944, never failed to bring out his biggest grin, and most contagious chuckle,

"A liberal is a person with high-pressure feeling; low-pressure thinking, and a constant urge to give away what belongs to somebody else."

### Athletes of God . . .

Our difficulty in procuring copies of this book from England would try the patience of the Saints. First we were told it was binding; months later that it was printing; months later that it was still printing! Well, we haven't given up. Latest advice from S.P.C.K. is that we may expect to have copies next May, or June, or would it be July? We stake our last shreds of reputation on June, 1950.

### Prices and Profits . . .

Printing prices continue their gay upward course. Where it will all end no one seems to know. Take our word for this—we are not going to close shop, but the truth is our burden gets heavier and heavier. Think of this when you may, perhaps, send in 10 cents for one copy of a ten-cent Tract. Let us say the Tract cost us  $4\frac{1}{2}$  cents to print. Envelope which brings it to you cost us 1 cent. The label cost another cent. The stamp  $1\frac{1}{2}$  cents. Time cost? Well, there you are. As a matter of fact some Tracts selling at 10 cents, cost us even more than  $4\frac{1}{2}$  cents to print.

### Thanks for November . . .

Our appeal for copies of the November, 1949, issue brought such a generous response that we must use this means to say, "Thank you".

### Where is West Park???

Situated on the west bank of the Hudson about eighty miles north of New York City. We have a Post Office—three filling stations—grocery store—parish Church—summer hotel—summer cabins—a swanky restaurant, and also three others (one is called the "Tank and Tummie"!)—the Hudson Shore Labor School—Christian Brothers—The Mother Cabrini Convent and School for Girls—Wiltwyck School for Boys—Marist Brothers—a little gray school house. That's about it. HOLY CROSS, of course. Our telephone exchange is Eso-pus, pronounced E-so-pus, not ess-o-puss, nor yet e-sop-us.

### Don't Waste Postage . . .

We do not have mail delivery in West Park, so please save your Special Delivery stamps. But make Money Orders and Postal Notes payable at West Park, N. Y.

### How to reach West Park . . .

If you motor, we are right on 9-W, about 10 miles south of Kingston. Or 8 miles north of Highland which is directly across the river from Poughkeepsie. The Mid-Hudson bridge charges 25c for a car; 5c if you walk! The West Shore branch of the New York Central stops at West Park. If you use the main line get off at Poughkeepsie and continue by Mountain View Coach which passes our gate. The Greyhound Line direct from New York City.



## Press Notes

THE PASSION OF THE KING by the late Father Hughson is an excellent little book of Meditations for Lent. The daily meditations are brief and especially suited for busy people, but each outline can be expanded for those with more time at their disposal. The book is pocket-size. The price is 50c.

We have many fine books suitable for Lenten reading. THE WARFARE OF THE SOUL is a study of the life of temptation, and shows us *how* to engage in our daily battle with the forces of evil. Price is \$2.08 Postpaid.

We continue to receive a number of letters commending in the highest terms Father Hughson's *magnum opus* WITH CHRIST IN GOD. Many predict that it will become a classic in the library of spiritual writings. One person writes, "I have read it with great care, just a few paragraphs at a time, and plan to work through it again this coming Lent. It has helped me to understand, for the first time, (although I was confirmed in the Episcopal Church as a young man), the real meaning of the interior life in Christ. I want to thank you most heartily for having published it." Actually, the book is published by the S.P.C.K., London, but we have the American "rights".

The New Edition of STATIONS OF THE CROSS should be ready by the time this notice is in print. We enlarged the page-size, and the type, to make for easier reading.

The Second Edition of ST. AUGUSTINE'S PRAYER BOOK is, we are told, a "great improvement". Here again we enlarged all type. Lower price, too.

Last month we carried a large ad from Canterbury College. Certainly this Church College deserves the full support of all Catholics.

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